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careful study the author finds no ground for the statements that Patrick "represented the unity of the Church," and showed an "immeasurable reverence for Rome." Rather Patrick himself says: "I had been taught by Christ, my Lord, and my faith was approved in the sight of God and man." Also a note under date 443 A.D. describes Patrick as "abounding in the ardor of the faith and the *doctrine of Christ*."

The second and larger part of the book deals with Patrick in his relations with his Gallic friends. In his foreword the author tells us that "this little book was written to remind all whom it may concern of the time when Gallican bishops came over to help the British Church in its difficulties, and when Gallican bishops educated, trained and consecrated a bishop who was afterwards universally recognized as the National Saint of Ireland." This part of the work is new, for the Gallic contemporaries of Patrick have not hitherto received sufficient attention. Among these contemporaries are: Orientus of Anch; Honoratus of Lerins; Hilary of Arles; and Germanus of Auxene.

Citations and critical notes are found at the end of each chapter.

J. W. M.

COLE, R. L. *Love Feasts: A History of the Christian Agape*. London: Kelly, 1916. 292 pages. 5s.

This is a welcome summary of data bearing upon the obscure subject of the Christian Agape. The history of the usage from earliest times to the present is given, in so far as information is available. The work is descriptive rather than controversial. The author adopts at the outset a commonly accepted view regarding the origin of the Agape and its relation to the Eucharist. He thinks the first Christians were accustomed to meet for a common evening meal (the Agape), at the close of which they celebrated the Lord's Supper. Later the two observances were separated, and in many communities the Agape soon disappeared.

S. J. C.

SCHLATTER, A. *Der Märtyrer in den Anfängen der Kirche*. Gütersloh: Bertelsmann, 1915. 86 pages. M. 2.

This is a study in the origins of the ideal of martyrdom, which ultimately came to occupy so large a place in early Christianity. The author maintains that the Christian ideal, which receives its literary expression in the various "Acts" of the martyrs, is largely a heritage from Judaism. The topics briefly discussed are the origin of the idea of a martyr, later Jewish martyrdoms, the prophet as a martyr, the grave of the prophets, the notion of merit, miracles as an attestation of the martyrs, and variation in the representation of a martyr. About half the space is given to extended footnotes dealing with the sources of information.

S. J. C.

APPEL, HEINRICH. *Kurzgefasste Kirchengeschichte für Studierende*. 2. Aufl. Leipzig: Deichert (Scholl), 1915. xix+712 pages. M. 10.

The second edition of this work now appears in a single volume, instead of in four separate parts as in the first edition. There is also a more abundant use of various forms of type to aid the eye in distinguishing between different phases of subject-matter. The literature of the subject has been brought up to date, so far as German works are concerned, and the indices have been remade to cover the contents of the single volume. Otherwise the second edition is essentially a reproduction of the first.

The value of the book has been much enhanced by its new form. As it is primarily a compendium of information, and not an interpretation of the data, it is chiefly valuable as a handbook for ready reference. As such it serves its purpose much better in one volume, with its appended lists of tables and maps. In the divisions of the history into periods, and in the selection of sub-topics, the author has followed in the main traditional lines as laid down by early Protestant church historians.

S. J. C.

HUTTMANN, MAUDE ALINE. *The Establishment of Christianity and the Proscription of Paganism*. (Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University, Vol. LX, No. 1.) New York: Columbia University Press, 1914. 257 pages. \$2.00.

Under the above broad title, Miss Huttman has made a further contribution in a field of history that is receiving increasing attention. The author in her preface admits the limitations of time and space, and these limitations are so apparent in the book as to render its title somewhat misleading.

The bulk of the work is contained in Part I, which deals with Constantine in his personal religion and in his relations to the church and to the existing pagan cults.

It can scarcely be said that the treatment has broken new ground, but Miss Huttman has, nevertheless, done a real service to the student of the period, not only in re-presenting and re-examining the sources, but in industriously threading her way through the many disputed questions concerning the personal religion and the religious policy of Constantine the Great. She has familiarized herself with the general literature of the subject and has succeeded in giving a succinct presentation of the views of leading scholars. In this she has been more successful than in arriving at conclusions of her own based upon a critical examination of the sources. For instance, it is hardly sufficient for her to say as she does on p. 54, speaking of Hülle, "His conclusions are sound and cautious, and we can subscribe to those noted above." The ground, however, has been well covered, the political as well as the religious background has been faithfully presented, and various factors which enter into the history of the early fourth century are seen to have a significance which many historians have missed.

Part II of the book is confessedly incomplete; the author has done little more than gather and translate the anti-pagan legislation of the successors of Constantine as preserved in the codes of Theodosius and Justinian and to append to them a brief outline of the political events of each reign. Unsatisfactory as this must be from the standpoint of unity and comprehensiveness, in a treatment of the proscription of paganism, which necessarily cannot be written from the laws alone, it will nevertheless prove very useful to the student for reference in dealing with the codes.

Not the least valuable section of the book is an eight-page bibliography in which the investigator may find a helpful guide to the sources and literature of the period.

T. D.

MERCER, SAMUEL A. B. *The Ethiopic Liturgy*. The Hale Lectures 1914-15. Milwaukee: Young Churchman Co., 1915. xvi+487 pages. \$1.50.

It is fitting that this volume should proceed from the pen of an Episcopalian scholar. In almost any other Protestant community it would be difficult to hold an